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our own day. Above all, I have utterly failed to observe that the "principle" sheds any startling light over Cosimo's policy. He wanted peace, he needed allies to get it—that is the history of his foreign relations in a nut-shell. If he could have got a peace alliance which embraced all the five Italian powers instead of merely three, he would in all probability have accepted it without grumbling at the annihilation of the balance of power which such a league would have entailed. It saves trouble to recognize once for all and at the outset that the conduct of every Italian ruler of that day was cheap and shift and will baffle the attempt to arrange it under any great moral or political concept.

A feature of the book that will be thankfully received is a brief description of the complex Florentine constitution (Chapter I.). Here and elsewhere occasional sentences suffer a little from an access of either mental or grammatical vertigo, and in several places a lawless imagination needs to be subjected to the pruning-knife. Thus on p. 158 we hear of the Radicals misbehaving toward the Democrats in the United States, and on p. 210 we are invited to ponder the art of the Goths and Normans.

FERDINAND SCHWILL.

Martin Luther, The Hero of the Reformation, 1483-1546. By HENRY EYSTER JACOBS, Dean and Professor of Systematic Theology, Evangelical Lutheran Seminary, Philadelphia. [Heroes of the Reformation.] (New York: G. P. Putnam's Sons. 1898. Pp. xvi, 454.)

Philip Melancthon, The Protestant Preceptor of Germany, 1497-1560. By JAMES WILLIAM RICHARD, D.D., Professor of Homiletics, Lutheran Theological Seminary, Gettysburg. [Same Series.] (New York: G. P. Putnam's Sons. 1898. Pp. xvi, 399.)

THESE two, the initial volumes of the series, set a high standard and give large promise for the remaining volumes. The Luther is richly illustrated with portraits of the leading personages mentioned, some of them rare, as that of Luther from the title-page of the *Babylonian Captivity*, and all interesting,—the best we have, though the doubt will recur whether they afford any idea at all adequate or correct of the faces they represent. Numerous other illustrations of historical and antiquarian interest add to the value of the work.

The story of Luther is not only that of the "Hero" of Protestantism, it is itself a romance. Told most literally and carefully, it can never lose its thrilling power while Protestant hearts continue to throb. It is little praise therefore to this particular telling of the story to say that it is intensely interesting from beginning to end. And when the present writer has little to say by way of mentioning striking peculiarities in the book, this is less to fail to praise this work than to give large praise to the long line of lives of Luther from the beginning to the present day. For this Life it may be fully claimed that it was written from the sources, that it

is truly original and individual in its view of the subject, and that it is faithful and correct. More spice might have been added to it, if the controversial element had been introduced, but something would have been thereby detracted from its simple straightforward truthfulness. Even that bitter calumny which Rome has not ceased to this day to repeat, that Luther died a suicide, is unnoticed, though the minute narration of the death-scene, which is its completest refutation, may have been determined in some respects by it.

The life of Melancthon is conducted on the same general lines, and furnished with the same rich illustrations, as the Luther. It deals with a subject less familiar even to historians. The pure, self-effacing, and truly humble spirit of this peace-loving scholar forms a striking contrast to the more tempestuous spirit of his colleague Luther, and yet they are alike plunged into the most troublous times. How fully the events of Melancthon's life are those of Luther's, determined by the public course of events in which Luther and not Melancthon was the leading force, this book strikingly exhibits, for it is almost as much a life of Luther, while Luther still lives, as of Melancthon himself. In successive chapters it sketches the student preparation of the brilliant youth, then his career in the opening years at Wittenberg, his first attention chiefly paid to the more general field of classical study, but almost immediately absorbed by the overwhelming religious interests of the time in theological study and publication, so that he became the earliest dogmatist of the Reformation, its most prolific writer upon exegesis, and upon a multitude of other subjects, preparing elementary treatises upon the widest range of themes, and thus earning the title "Preceptor of Germany." Soon comes the great service at Augsburg, where Melancthon was the author of the confession, which, read aloud in trumpet tones before Emperor and Empire, became the rallying cry of all Protestantism. Luther remarked upon its irenic character, which he highly approved, that he himself could never "have walked so softly." The painful history of the later years, when, Luther gone, Melancthon was led into various compromises with Catholicism in his efforts to save Protestantism from utter ruin, and the unprofitable controversies that attended his last days, are all faithfully told, with possibly too much detail for the general reader. A great man has been brought before us, and a great epoch, with full and worthy treatment.

As to the chapters upon the "theology" of both Luther and Melancthon, we could wish that Ritschl's own defects and the natural hostility of American Lutherans to his theological tendencies, had not prevented these writers from setting forth that fundamental view of his, in which he was unquestionably right, and which has now been so well elaborated by Kaftan in his *Truth*, that to the original reformers the Reformation was a restoration of spiritual religion over against the formalism of a dead theology which had been divorced from life, and that the Lutheran system, even as sketched finally by Melancthon, was to a degree a falling away from the first and high ideals of the movement.

Our authors have both failed to give a truly genetic and critically correct view of the theology of their subjects from neglect of this principle.

FRANK HUGH FOSTER.

Geschiedenis van het Nederlandsche Volk. Door P. J. BLOK. Vierde Deel. (Groningen: J. B. Wolters. 1899. Pp. 496.)

In his task of setting forth the history of the Netherlandish people, the distinguished professor of Dutch history in the University of Leyden and the instructor in history of Queen Wilhelmina has completed his fourth volume. The period treated covers what many consider the most important events in the national history, the influence of which is still powerful in Dutch politics and social life. Not only do Holland's art and literature still reflect the inheritances from the years 1609-1648, but from personal experiences among groups of Dutch gentlemen, we can bear witness that the controversy between admirers of Barneveld on the one hand and Maurice on the other, is still warm. When to political, religious elements are added to the discussion, it becomes hot.

Dr. Petrus Johannes Blok has certainly, in his judicial poise and calm, inherited the spirit of him whom he calls "my revered master Fruin," but it can hardly be said that the style of the pupil equals that of the teacher. It is not merely a foreigner that must declare that there are manifest proofs of haste and occasional slovenliness of style, but natives find his very frequent use of the present participle a trifle irritating. Such an innovation in Dutch is not as pleasing as is the regular use of this form in French and English. This said, however, we heartily add our tribute of admiration for the admirable manner in which, as if scathless in an ordeal, he threads his way safely between and amid the hot ploughshares of religio-political strife. Standing above parties and factions, with admirable insight and breadth of view, he gives us his luminous judgments as to persons and things, causes and consequences. The *Oranje-klants* and Calvinistic dogma-makers on the one hand and the hide-bound and bigoted "Liberals" on the other will hardly praise Dr. Blok for his utter lack of partisanship. Sometimes one would prefer a less close adherence to the synthetic method and, for enjoyment in reading and for fortification of one's own convictions, a little more of the "virtuous partisanship" of Macaulay or Motley or even Fruin, who call the execution of Barneveld a "judicial murder" (*een gerechtelijken moord*). Nevertheless judicial candor is the author's first aim, and his treatment of the bloody episode of 1619 is worth a mountain of what has been penned in late years by writers who are, first of all, partisans. To show, however, that our longing for more color and animus is not unreasonable, we may note that Dr. Blok's consistency in desire for fairness of judgment and possible fear of being charged with partisanship, becomes at times inconsistency. In our day and time the action of Prince Maurice in repeatedly trampling on law and justice would be called a *coup d'état*, and yet, on page 203, we find the author telling us that he "acted in all good faith" (*in alle goede trouw handelend*).